

# ZION'S HERALD AND WESLEYAN JOURNAL.

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FRANKLIN RAND, AGENT.

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## THE CLOSE OF THE YEAR.

I stood before the meeting years—  
The coming and the past,  
And I asked me of the former one,  
Will thou be like the last?  
The same in many a sleepless night,  
In many an anxious day,  
Thank Heaven! I have no prophet's eye  
To look upon thy way!  
For sorrow like a phantom, sits  
Upon the last year's close;  
How much of grief, how much of ill,  
In its dark breast repose!  
Shadows of faded hopes flit by,  
And ghosts of pleasures fled;  
How have they changed from what they were!  
Cold, colorless, and dead!  
I think on many a wasted hour,  
And sicken of the void;  
And many a darker are behind,  
And worse than naught employed.  
I think on many a loved friend,  
As nothing to me now;  
And what can work the lapse of time,  
As does an altered brow?  
Perhaps 'twas but a careless word  
That severed Friendship's chain;  
And angry pride stands by each gap,  
Lest they unite again.  
Less sad, albeit more terrible,  
To think upon the dead,  
Who, quiet in the lonely grave  
Lay down the weary head.  
For faith, and hope, and peace, and trust,  
Are with their happier lot;  
Though broken is their bond of love,  
At least we broke it not.  
Thus thinking of the meeting years,  
The coming and the past,  
I needs must ask the future one,  
Will thou be like the last?  
There came a sound, but not of speech,  
That to my thoughts replied:  
"Misery is the marriage bed,  
That waits a mortal bride."  
"But lift thy hopes from this bad earth,  
This waste of earthly care,  
And wed thy faith to yon bright sky,  
For happiness dwells there!"  
Eva.  
Hillville, Jan. 4th, 1850.

## BOARD OF POPULAR EDUCATION.

This Board has been organized three years. Its objects is, to supply the growing demand for teachers in the West, by female teachers from the East. It has sent one hundred and fifty-two, who have been located in various portions of the West, from Texas to Minnesota. They have been cordially received, and are doing good. More are wanted, and for various grades of schools, from the "Common" to the "High."  
The Board gathers its teachers, semi-annually, in classes, at Hartford, Conn., for the purpose of a short course of preparatory training. The course consists of lectures on the best methods of teaching the various branches; on the best method of organizing schools; on school government; on moral and religious instruction in schools; on the influence of teachers in the community; on physiology as connected with the preservation of health; examinations of the class upon the lectures; discussions of the subjects of the lectures in the class; visiting model schools; examinations in the elementary branches; religious exercises, and social meetings. Instruction will also be given in vocal music.  
The Board has gathered and sent out, six classes; and the undersigned now invites applications from ladies to form a seventh. Each application should be made by letter from the applicant, addressed to Miss NANCY SWIFT, Northampton, Mass., who is one of a Committee of ladies appointed by the Executive Committee of the Board, for selecting teachers, and who will superintend the preparation of the class. The application should state the age, residence, and religious denomination of the applicant, and the branches in which she is able to instruct; and should be accompanied by testimonials from some reliable source, in regard to her education, natural peculiarities, and moral and religious character. Among the desired qualifications, sound discretion, and decided piety are deemed indispensable. A capacity to lead a school in vocal music, is deemed very important, though not indispensable.  
It is desired that the applications be made by the first of March, and earlier if convenient. The accepted applicants [notice will be given them of their acceptance] will be expected at Hartford on Friday the 15th of March. On their arrival at the Railroad Depot, they will take hacks to the Orphan Asylum, in Washington Street, the building provided for their reception. The course of instruction will terminate on the 25th of April, when the teachers will leave for their destinations, which will be allotted by the committee of ladies referred to. One purpose of assembling the teachers is, to become acquainted with them, so as the more wisely to determine their respective locations. It is very embarrassing to undertake to assign places to teachers who have not attended the course.  
Each teacher will know her destination before leaving Hartford, and have the written application, in answer to which she is sent, committed to her, together with a note of introduction to the person who is to receive her. No teacher is sent, until a place is provided for her, and an assurance given her, deemed reliable, that she will meet a kind reception and receive a stipulated compensation, such as is deemed adequate to a respectable support.  
The teachers will defray their own travelling expenses to Hartford, and will be expected to pay for their board there, at the rate of \$1.50 per week. The course of instruction will be gratuitous. There may be cases of manifest inability on the part of teachers to pay for their board. Let such come, however, they shall be provided for; but the fact of inability should be stated in the application, and in some testimonial accompanying it. The cases in which we are asked to pay for the board of teachers are becoming less frequent, as the friends of applicants are coming to have more confidence in our enterprise, and are disposed to do it a service by furnishing poor, worthy teachers for the means of defraying their expenses to Hartford, and while there.

The Board defrays the expenses of the journey of the teachers from Hartford to the places of their destination, and furnishes them an escort to those places, or as near to them as practicable. It also renders aid to the teachers after their location, in cases of manifest necessity, arising from sickness. The teachers are expected to continue teaching, at least two years, should health permit.  
We have sent teachers from various Christian denominations; and desire to continue to do so. It helps to swell the tide of catholic feeling, to throw into the shade unessential differences among Christians, and bring out into bolder relief the great feature of a living, transforming faith in an atoning Saviour,—the faith that "works by love, and purifies the heart, and overcomes the world."  
Uniform testimony is borne by the teachers we have sent, to the great value of the preparatory course of six weeks at Hartford; and it is hoped that no teacher desiring to go out, under our patronage, will fail to be in Hartford in season to go through the entire course.  
The undersigned has received urgent applications from the Governor of Oregon, and several other distinguished gentlemen there, (among them the Rev. Geo. H. Atkinson, a missionary), for teachers to be sent to that territory,—pleading them a cordial reception and ample compensation for their services. These applications represent that the want of teachers is very great, and that they cannot be obtained there. "The young men (says Mr. Atkinson), have gone to the mines. The opportunities for acquiring wealth are such, as to render it almost hopeless to get intelligent young men for our schools. In this place, (Oregon City), most of our little girls are at school in the Nunnery, lately established." The letter of Mr. Atkinson, closes with the moving appeal—"If you do not assist, the Sisters of Charity from Papal Rome will do the work! O send us some Sisters of Charity from Protestant New England, with whom we can sympathize."  
Such an appeal cannot be resisted; and it is determined to send half a dozen or more teachers to Oregon, as soon as practicable. Two have already offered themselves, and have been accepted. They would have sailed the fore part of the present month, but for the interposition of unexpected obstacles. They will now wait a few months. Meantime it is hoped that some of the teachers of our next class will be willing to join them. The undersigned cannot permit himself to doubt that the friends of Christian Education, and of their country, will cheerfully furnish the means of defraying the extraordinary expense of a compliance with this call from the shores of the Pacific. Contributions for this object, and for the general purposes of our Board, the undersigned takes this occasion to say, may be sent either to Thomas W. Olcott, Esq., Treasurer of the Board, Albany, N. Y., or to the undersigned, at his residence in Middlebury, Vermont.

WILLIAM SLADE,  
Cor. Sec. and Gen. Agent Board of National Popular Education.  
Cleveland, Ohio, Jan. 12.

## MINISTERS AND POLITICS.

The Kentucky Constitutional Convention have adopted, by a vote of 76 to 17, a provision declaring that Preachers and Ministers of the Gospel shall not be eligible to a seat in the General Assembly.  
We do not approve of the above restriction. If the Convention have the right to say that Preachers shall not be eligible to a seat in the Legislature, they have a right to apply the same restriction to any other class or classes—to lawyers, physicians, merchants or planters.  
Supposing that a majority of the Kentucky Convention are planters, would it not be highly aristocratic and unjust for them to insert an article in the Constitution declaring that all other classes should be ineligible as legislators? But it is equally aristocratic and unjust in principle to except one class, as to except a dozen classes.  
Why not leave the choice of their Representatives to the people of the various districts? There is a general sentiment against electing clergymen to office; but there might be an occasion when it would be well to elect such an one. Granting that a case of the kind would not occur more than once in a hundred years, why tie our own hands by a constitutional enactment?  
We see no reason in the nature of things, why the functions of a Minister of the Gospel and of a Legislator are not just as reconcilable as those of a Planter and a Legislator. If a Minister is a worse man than other men, he is not fit to be a Minister; and if a better man, he is just the man for a Legislator. He is not of course the man to rant and foam and utter party slang, and descend to the lowest trickery to effect party ends; but no man who can descend to such depths of vulgarity and meanness, is fit to occupy a seat in a legislative hall. It is a false idea,—false at the very core,—that politics are necessarily sly and corrupt, and that no good man should venture within the circle of their pollution. Politics may often be done so, but they are not necessarily so—and politics will never be ennobled, except by honest and true men taking the places of honor now ignominiously abandoned too often to mere adventurers and unprincipled knaves.—Watchman.

## CHRISTIAN LITERATURE.

To the Christian man who knows the power of the press, and the charm which literature throws over its creations, it cannot but be cause of great regret that so many of our popular writers, while they speak respectfully of Christianity, seem not to know anything of its vital and experimental power. Except among theologians—in the writings of men who belong to the ministry, and whose subjects are essentially Bible subjects—how little do we find of true religious instruction—of the recognition of Christianity as the Great Regenerator of morals and the moulder of the happiness and usefulness of man, in the popular writings of the day. It is true that among the living essayists of Europe and of this country, there is respectful mention repeatedly made of Christianity as a Divine system, one, quiescent, or strong, that reads the last speech in Congress, or an instructive book; any one of the circle, and the head of the family especially and frequently, breaking the thread of the discourse, to inquire what the writer meant, to expose the fallacy of the reasoning, or to point out doctrines or sentiments worthy of all approbation. It was an honor to any author to be read in that kitchen. Day by day, in their rural home, each of those children was storing up thoughts which have since been the nuclei for many others to cluster about. They were fastening pegs upon which to hang a thousand other facts and ideas. They knew not how much they owe to their good father. The best prayer I can offer for them, is that they may be as useful in their generation as he has been in his.

human ability, and human wisdom—these appear to be regarded as mere speculative theories, which may do well enough for expatiations from the pulpit, but which must not be regarded in the estimate of the Christianity of our literature. The truth is, except from theological writers, as such, there is very little Christian Literature in our language. And it is greatly to be deplored, if such men as we might mention by scores, and who now command the eye and ear of the masses of literary readers in Europe and America, were fired with such a spirit as dwelt in Wilberforce, they might, without assuming the stern gravity of the author of the "Practical View," infuse a charm into their writings such as genius alone can never breathe, and secure an influence for permanent good such as they have never dreamed of. What Christian reader has not paused in the midst of the perusal of some volume stored with gems of thought from genius unassisted, and reflected upon what glorious uses such talent might serve, were Christ and his religion mightily enthroned in the heart of the author! If these brilliant men but knew the extent of privilege indicated in the scriptural phrase, "Christ in you the hope of glory," what a flood of usefulness might they be instrumental in diffusing over the world, to the destruction of false hopes and foolish theories!—Methodist Protestant.

## PENSEES DETACHEES. PRIDE.

We are informed, in mythic story, of a Hydra, dwelling in the Serean marsh, whose head being severed from his body, by the club of Hercules, gave place immediately to many more. This fable affords not an unfit emblem of pride. It has become enthroned in the human heart, where it sways a sceptre of magical, mysterious power.  
We refuse and mortify it, we crush and bruise it; but still it lives and maintains an exulting triumph. Pride, too, is everywhere preserved. The family, the nursery, the college, have become infected by its subtle and deadly poison.  
It revels in the hovels of the poor and the wigwam of the savage, as well as amid the mansions of the great and the distinctions of place and power.  
It flaunts in the rags and filth of the beggar not less than in the silken robes and gay attire of the opulent and noble. It is a universal depravity, indigenous in every clime peopled by the descendants of Adam. It boils in the fevered veins of the South, and congeals with the sluggish blood of the North.

No human power can exterminate it; death even falls in the conflict; and this vice follows the lifeless remains through the portals of the tomb. It puts on the pale habiliments of the grave, and paints its undying youth upon the elegant coffin and splendid funeral regalia.  
Unwilling yet to relinquish its victim, it entwines itself about the tomb, and blooms and rejoices in the brilliant flowers, the sparkling fountains, the gilded marble.  
Pride! It presumes to enter the temple of God—enters the sacred desk—discourses of truth and godliness—assumes a sanctimonious visage—insinuates itself into the most spiritual duties—mingles with the holiest meditations, and pollutes the sacred offerings on the altar of the Lord.

Yea, it rejoices in the exercise of benevolence—imparts bread to the hungry—raiment to the naked—visits the afflicted, the bondman, the prisoner. It is in labors more abundant, in stripes, in bonds, in prisons.

Amid all these labors and privations it assumes the garb of sacrifice, charity, puts on the sacred robes of religion, and stands up as the ministering angel of humanity.  
It refuses to expire. The solemnities of a dying hour, the impending curse of the Almighty, the purgatorial fires, are unable to eradicate a disease that has become so closely allied to our nature.

It becomes all things to all men in a bad sense. It is edified in the teachings of the sanctuary, the labors of benevolence, and even gathers nourishment from the ashes of martyrdom.  
Among the last day-dreams of Sammy Hick, the Village Blacksmith, he said, "there will be a thousand people at my funeral."  
An ancient monarch declared himself "willing to die to see the people mourn over him."

O man! there is but one moment when you can catch the astonished gaze of the multitude, and that is a moment when it can give you no gratification.

## NEW ENGLAND LIFE.

The following paragraph from a Biographical Sketch in the Massachusetts Teacher for August, is so graphic a picture of what most Yankees born have seen with their eyes, that we are sure none of this class will question its genuineness.  
We know a farmer who probably never had five years' schooling in his life; yet many of the "hymns for the occasion" that he has furnished for the merry Thanksgiving at which his numerous and well-reared progeny assemble. We have seen worse poetry in magazines.

"The two-story white house, the home of my chosen early friend, stands a few rods back from the street, on what used to be the great stage-road from Hartford to Albany. The olive plants, once so beautiful around that table, are now nearly or quite all transplanted, some to other climes, some to the paradise above. It was pleasant when they were not yet scattered, to see them gather around the blazing hearth, and engage in their homely domestic avocations. I have seen brothers and sisters, mother and sire, hired man and visitor, assembled of an evening. The tallow candles burned brightly on the little stand. The bushel-basket of apples stood beside the father. He turned and patted the head of the child, or the young man, quiescent, or strong, that one read the last speech in Congress, or an instructive book; any one of the circle, and the head of the family especially and frequently, breaking the thread of the discourse, to inquire what the writer meant, to expose the fallacy of the reasoning, or to point out doctrines or sentiments worthy of all approbation. It was an honor to any author to be read in that kitchen. Day by day, in their rural home, each of those children was storing up thoughts which have since been the nuclei for many others to cluster about. They were fastening pegs upon which to hang a thousand other facts and ideas. They knew not how much they owe to their good father. The best prayer I can offer for them, is that they may be as useful in their generation as he has been in his."

## PEN PORTRAITS.

MR. EDITOR:—As one of the readers of the Ladies' Repository, I would venture to express an opinion, while so many do the same, with your approbation. Nor am I alone in the opinion which is now laid before you. I express my admiration of the Ladies' Repository, in whole and in all parts, save that of the pen portraits, by Mr. West. In some respects I am pleased with this gentleman as a writer, while in several I am not so well pleased. His volume on the distinguished persons in the ministry of our sister transatlantic church is quite readable to most readers, while to the critical, and those acquainted with the history of these men and that church, it is very obnoxious to criticism.

Here I would transcribe several reasons for my want of admiration of these efforts in the Ladies' Repository.  
1. They make larger demands on the modesty of some of our humble great men than any innocent writer is in prudence entitled, unless they have personally invited his achievements as a biographer, or he has obtained their permission; and then in either case, his task should be deferred to the decess of the man whose character and portrait are to be given to the public.

2. As this writer's book is not quite immaculate, so we remark respecting these pen portraits. They are obnoxious to a kindred objection, on the ground that we are better acquainted with the excellencies, the defects, the peculiarities, and the eccentricities, and indeed the whole characters of these distinguished men than this writer appears himself to be.

3. Taking the first in the Repository as a specimen of those to be forthcoming, we must regard them as composed of snatches and fragmentary collections, such as we would expect to find among the journal incidents of a hasty traveller, who in his tour through the country, has fallen upon a chance volume of "travels in the East," or been detained in some city, say Philadelphia, and caught a sermon from a Dr. of Divinity.

4. It seems to your correspondent, that they also savor somewhat of Boswellism. I do not know what reason could persuade a great man to take the place and share the fame connected with the published flatteries and ogings attached to the names of Dr. Johnson and Goethe.

5. They also appear to be partial, and do not answer their name, for they place the peculiarities of these men so prominently to the reader's mind, that the whole and better parts are mutilated or wholly omitted.  
6. These pen portraits may yet be the cause of some evil or misunderstanding, some controversy or ill-bred criticism. In a book by which all difficulties would fall on the author, but where they are destined to appear, others will be involved.

We admit "Robertus" article as we do many others not concurrent with our own views. We differ from him widely in respect to Mr. West's articles. They will, we think, be not only entertaining, but cautiously and properly prepared by the skillful pen of Mr. West. This is our opinion, but we accord to "Robertus" full liberty to differ from us.

## STRUCTURE OF THE EARTH.

Philosophers of all ages have had some theory of the structure of the earth and the changes which it undergoes. But the former process of searching for facts to support theories, instead of making theories submit to facts, was, if possible, a greater hindrance to the discovery of truth in this department of knowledge than in any other. Many theories were so extravagant that common sense laughed at them, and the subject was turned to ridicule. And not till fifty years ago were facts sufficiently classified to dignify that department of knowledge with the title of science. Prof. Silliman tells us that in 1805 he packed the entire cabinet of Yale College into a small portable box; and carried it with him to Philadelphia to have the specimens named by Dr. Leybort, who had just arrived from the mining school of Germany. Knowledge now possessed by every school-boy was then hidden alike from the philosopher and the child. But since that time, no science has made greater progress; in no science has there been so much research, so many facts collected, so many difficulties overcome, so many conflicting theories harmonized. In no department of knowledge have researches been conducted on more scientific principles, and thus early it takes a stand next to Astronomy, the most noble of physical sciences. But our extensive public surveys testify that it is as useful as dignified. At the beginning of the present century Mr. Wm. Smith, of England, staff in hand, surveyed his native isle, examined the organic remains and classified the rocks. About the same time a man was seen on foot, with wallet and hammer, in various places on our continent. He was a mystic, to most of our good people, some thought him mad; some thought he divined the place of gold and of jewels, and none thought the pebbles which he picked up would be for him a foundation of a well earned fame. That man was Wm. McClure, the Smith of America, who gave to Americans the first knowledge of their rocks, the great basis of national wealth.

## ON MAKING A PRAYER.

I was sent for "to make a prayer at a funeral." Going along, I thought of that expression used by the messenger; an expression in common and familiar use. It was much impressed in thinking of what I was going to do. The messenger, and perhaps most of those who wished me to "make the prayer," thought of it as an act necessary to make a burial respectable and proper. But however lightly they may view the act, I could not but reflect,—I am going to speak to God. There will not be more than six or ten persons present, and they very ignorant and poor, perhaps not fully regarding the nature of prayer; but this cannot abate anything from the solemn nature of the transaction. I am going to speak to God. Should I go in ever so suddenly, to speak for a few moments to some Judge on the bench, or to a private citizen of high character, I could not go with lightness, nor fail to be impressed with His presence. I thought that it would become me always when called upon at any time, and however suddenly, to lead in prayer, to feel that addressing God is a solemn act. Let me not think too highly of the favorable impression which others may get from the manner in which I conduct the service; but while I seek to pray to their help and edification, may I remember that my soul is in direct communication with the Most High. To "make a prayer!" It may at any time prove a most important thing to me and others, by some lasting impressions or unspeakable blessings flowing from it.—Puritan Recorder.

## O TOBACCO!

"How much tobacco do you use, brother?"  
"I do not use so much as many, only about one pound per month." Let us make some calculations. One pound per month, at 25 cents per pound, amounts to \$3.00 a year. According to the last census there are 500,000 inhabitants in Maine. If one person in ten uses it, then 50,000 persons use it in this State; 50,000, at \$3.00 each, amounts to \$150,000 for this filthy weed! This sum would support 300 missionaries at a salary of \$500 per annum. Or this sum would purchase 600,000 Bibles, at 25 cents each, to supply the families that are destitute of the Word of God; or 24,000,000 copies of the New Testament to be given to poor children.

Now, supposing the inhabitants of all the States and Territories indulge in the use of Tobacco to the same extent, (of which there can be no reasonable doubt), and we have the following astonishing results: Population of the United States, say 20 millions; one person in ten, gives 2 millions who use it; then, at \$3.00 each, amount to 6 millions of dollars. This sum would support 12,000 missionaries at \$500 per annum; or purchase 24 millions of Bibles, at 25 cents; or 96 millions of copies of the New Testament!!

But the above calculations are doubtless too low. Probably more than one in ten use it, and many of them to a far greater amount than \$3.00 a year. Where is our self-denial?  
E. A. H.

## PROGRESSIVE POPULATION.

The territory of the United States is nearly as large as that of all Europe; its population, including that of the Aborigines and immigrants, may exceed 23,000,000, which is not a tenth part of that of Europe. In August, 1790, the United States contained nearly four millions of people, inclusive of about 700,000 slaves. In 1800 there were 5,305,925 inhabitants; 7,239,814 in 1810; 9,654,596 in 1820; 12,866,020 in 1830; and 17,063,355 in June, 1840, of whom 14,199,705 were whites. Since the year of 1812 the area of the United States has more than doubled. During 25 years, to 1848, 1,588,872 persons have migrated from Great Britain and Ireland to North America, chiefly to the United States. In the year 1848 there arrived at the port of New York, 189,176 immigrants, of whom 98,061 were from Ireland, 51,978 from Germany, and 6415 from Scotland. The whole number of persons, not natives, who are now in the United States, is believed to be nearly four millions, or between a fourth and a fifth of the whole population.

In the year ending September 30, 1848, 229,424 passengers arrived in the United States, besides those via Quebec; 136,126 were males and 72,848 females. Of these only 19,299 landed at New Orleans. In 1847 and '48, 507,359 persons left the United Kingdom; in 1848 only 129,851.

Some think that the accession of population to the United States by immigration will soon reach 500,000 a year. Were our country filled up like Germany, 172 persons to the square mile, the population would be 500,000,000. Europe contained 183,000,000 inhabitants in 1847; in 1848 they had increased to 262,300,000 in the same area. Excess of population, enormous taxation, and the scarcity of subsistence, has driven millions to America within the last twenty years. At a former period, religious persecutions banished thousands from otherwise happy homes.  
In a few months we will have the decennial census of the United States for 1850, and we have seen a calculation making the population represented 21,027,527, and giving the Eastern States 25, the Middle, including Delaware, 58, Western, free, 50, Southern, or slave, 78, Representatives in Congress, at one member for 100,000 persons, 211, which is too small a number for the transaction of business, and one representative to 100,000 constituents by far too few.

Eighteen hundred and fifty-one will bring us a decennial return from the United Kingdom, which in 1841, contained 26,835,103 inhabitants, and may give a return of nearly 30,000,000 persons, notwithstanding an emigration of more than a million in ten years.

## "SPEAK TO THAT YOUNG MAN."

That was the way they did in the temperance reform; they spoke to that young man, to "set down that glass." Why not do the same in religious reform? For this very neglect, in many churches, they are doing next to nothing in the way of progress or revival.

The old beaten track will not always do; something more direct must be resorted to; they must have some *direct* agents in each church to help the minister. It does seem as if some of our churches ought to be aroused in this matter. Will our ministers think the matter over seriously? or shall all the multitude become Catholics and Infidels? Where are the good old times of prosperity in very deed? Where? Certainly retrogression threatens our population in religious things, too gloomy to contemplate; and if a new era does not dawn on us soon, no one can believe our civil or religious privileges will continue long. Political parties will never cure moral evils. It is Christianity alone, under God, that we can have the least confidence in.  
GLENNER.

## THE YEOMAN.

The man who stands upon his own soil, who feels, that by the laws of the land in which he lives—he is the rightful and exclusive owner of the land which he tills, is by the constitution of our nature, under a wholesome influence not easily imbibed from any other source. He feels—other things being equal—more strongly than another, the character of man as the lord of the inanimate world. On this great and wonderful sphere, which fashioned by the hand of God, and upheld by his power, is rolling through the heavens a portion of his; his, from the centre to the sky. It is the space on which moved generations before him in their round of duties, and he feels himself connected, by a visible link, with those who preceded him, as he is also, to those who will follow him, and to whom he is to transmit a home. Perhaps his farm has come down to him from his fathers. They have gone on to their last home; but he can trace their footsteps over the daily scenes of his labor. The roof that shelters him, was reared by those to whom he owes his being. Some interesting domestic tradition is connected with every part of his farm. The favorite fruit tree was planted by his father's hand. He sported, in his boyhood, by the side of the brook, which still winds through the meadow. Through that field, lies the path of

the village school of his earliest days. He still hears from his window, the voice of the Sabbath bell, which called his fathers and his forefathers to the house of God; and near at hand is the spot where he laid his parents down to rest, and where he trusts, when his hour is come, he shall be dutifully laid by his children. These are the feelings of the owner of the soil. Words cannot paint them; gold cannot buy them; they flow from the deepest fountains of the heart; they are the life-spring of a fresh, healthy, generous national character.—Everett.

## SPELLING.

MR. EDITOR:—Your humble correspondent wonders that, in this day of improvement, the publishers of the Methodist literature, (who are or should be the standard authority for the church) are so behind the age as to continue the old practice of spelling such words as labor, Savior, &c., with a w in the last syllable; thus, *Saviour*. This is the greatest literary defect in the new Hymn Book.

The editorials of the Advocate and Journal appear in that style, and that paper also publishes high commendations of Webster's Dictionary, from which all such superfluities are carefully discarded. This seems like an opposition between precept and practice.  
Jan., 1850. WATCHER.

## HEALTH OF CHILDREN.

Rising early is a habit of high importance to fix in children; and in forming it there is far greater facility than in other cases. There is a natural propensity in children generally to early rising, which needs only to be gratified and encouraged. They usually retire to bed some time before their parents, and at daylight or at least sunrise, are generally awake and anxious to rise. Many of them are actually bred up with difficulty to the habit of taking a morning nap, which when once formed, generally prevails through life. Let his father deny himself so far as to retire early and become an early riser also. His health, enjoyment, and usefulness, he may depend upon it, will be perceptibly benefited. And this may be connected with another preventive of disease—active employment. The morning is the season for activity; the frame, invigorated by repose, is prepared for exertion, and motion gives pleasure. The pure atmosphere, so much more bracing than at other hours, so much sweeter and more exhilarating than the air of a confined chamber, has been prepared to be breathed, and like all nature's medicines, it is superior to any which science can produce. Early rising and early exercise may more properly be called food than medicine, as they are designed for daily use, and to protect us from disease rather than to remove it. Everything except mere sloth, invites us—nay, requires us—to train up our children to use them. The morning is the most favorable season for exercising the frame, as well as for making useful impressions on the mind and heart; and whoever tries to conduct the education of his child independently of this practice, will lose some of the most favorable opportunities.

## ST. AUGUSTIN.

His mother followed him with unabated hope and incessant prayer. She went to a certain bishop, and besought him to undertake to refute the errors of her son, and reason him out of them; but, knowing his cast of mind, he thought there was little to be hoped from such attempts. So he told her to let him alone, and continue praying, and he would discover his error. With floods of tears she persisted in her request, till, out of patience with her, he said, "Begone; it is not possible that the child of such tears should perish." This impressed her mind like a voice from heaven, and she persisted in her prayers. The result we know.

## A BILL OF WORK.

We find the following in an exchange. We presume it is a legitimate result of images in churches, and of image worship:—

The following bill of work done, is stated by a celebrated tourist, to have actually been presented for beautifying and ornamenting the Lutheran Church at Hamburg, Europe:

For mending the ten commandments.  
For a nose and three fingers to one of the robbers on the cross.  
For scouring and brushing Pontius Pilate.  
For gilding and painting the wings of the angel Gabriel.  
For half a breast for Mary Magdalen.  
For cleansing the sky in the East and adding sundry stars.  
For cleansing and painting the High Priest's maid, and adding color to her cheeks.  
For putting a new feather in the cockade of St. Peter.  
For brushing and brightening hell-fire, and providing tails and horns for two devils.  
For beautifying and ornamenting some of the elders, and strengthening their backs on frames.  
For supplying one of the apostles.

## JOY OVER A FIRST CONVERT.

In Burma, the great and good Judson labored during the latter period of his life with unwavering earnestness and faith; but with so little success—so little, that in eight months he had made but one solitary convert. Over that convert his joy was so extreme that he retired to his chamber to meditate upon a realized fact that long appeared to him so improbable and hopeless. His journal for that day exhibited this brief but emphatic comment to express his own surprise at such an event:—"Is it possible?" Yet in this very same country last year there were not less than 2,000 natives baptized. I attended a recent meeting at the house of the Wesleyan missions. There came thither a man from Raratonga, an island discovered by the good Williams. He had known and conversed with poor Williams; and his object in coming to the museum in the Old Jewry was that he might see as a matter of rare curiosity, an idol such as he had been told that his fathers used to worship.

## VIEWS OF DEATH.

In a letter after the death of a brother, Leighton says: "Tell my dear sister she is now no more a kin to the other world; and this will quickly be passed to us all—John is gone an hour or two sooner to bed, as children used to do, and we are undressing to follow—and the more we put off the love of the present world and all things superfluous beforehand, we shall have the less to do when we lie down."



## Herald and Journal.

WEDNESDAY, JANUARY 30, 1850.

## HOW SHALL IT BE DONE?

Brethren urge us to secure our remarks on "Necessitous Cases," and ask what can be taken in the Conference to secure the idea to be taken for the Conference. The suffering of the necessitous cases should be taken into account. Our answer to this question would comprise several particulars—

1. Let the necessitous cases be accurately ascertained, and put in a category distinct from all other claimants.
2. Let the amount, not of the nominal claim but of the actual necessity, of each case be ascertained as well as may be. There should be no delicacy in making the necessary inquiries, and there are plenty of sure indirect as well as direct means of ascertaining it.
3. The aggregate amount being thus estimated and determined, it will, in most of our New England Conferences, be found not to surpass the ability of the societies, especially if we needly determine to secure it by repeated efforts if we really feel the Conference then look fully and soberly at the necessary amount, and deliberately resolve that it shall be raised. It is a matter of solemn and affecting obligation—there is no logic, no evasion, no other necessity of our cause whatever that can justify the neglect of this—neglect that must inflict want and suffering on the declining years of the men who have founded our Zion, and on their widows and orphan children; such an effort ought not to be, and therefore need not be. Whatever is a duty, is a privilege. Let then the pledge be made to these men, that henceforth they shall suffer no more among us; let the pledge be made to all their successors that henceforth such suffering shall be unknown in our Conferences. It will cheer our veteran fathers through what of life remains to their pilgrimage; it will put new confidence, and hopefulness and spirit into our whole ministry; it will dispel from off it an incubus the most dreary, paralysing one that depresses it, and will add at once to both the respectability and the self-respect of the denomination.

Thus far the proposal looks desirable enough certainly, but the conception of a scheme like this is much easier than its practical realization; and doubtless many are reading these lines and admitting the affecting character of the claim, and even the absolute obligation of it, are ready to pass over our article with the abrupt conclusion that the design is impracticable, that it will fail, as have so many schemes among us. Alas for our irresolution and want of faith! Fail it may indeed, but if so, be assured that this very stipulation of purpose will be the chief reason of its failure, as it is of most of our other failures. We soberly believe it need not fail; nay, we believe that the church would hail with gladness the proposed resolution. This is a popular cause among our societies, and we need but a well digested and determined plan to secure their hearty co-operation for it. Let us have such a plan then, and let it be adopted with such deliberation, formality and even solemnity as will show that it is not expected to turn out a failure.

4. The Conference committee appointed to make the above estimate, should then with the Presiding Elders assess the amount on the Districts, and the District Stewards on the stations and circuits.

5. The collections for the purpose should take precedence of all other benevolent efforts in our societies; we will not stop to argue here this point; we assume it as unquestionable. The collections for missions, Sunday Schools, Bibles, how can these be put in competition with the paramount obligation of these claims? It should be understood then that this must be raised, whatever becomes of the others. All others believe would be more vigorously sustained if the support of our ministry were first made secure. This collection then should come on in the first quarter. That may not be the best time for financial efforts in some parts of our work, but it will enable us to repeat the effort should there be a deficit. At the end of the first four of the Presiding Elder he will have ascertained the aggregate collected in the several societies. If there is a deficit, let him announce it and appoint a further effort in the next quarter, and thus let the collection be repeated till the amount is absolutely secured. If we start with the determination that it must be raised, the people will say amen to it heartily, and we verily believe that an interest, and enthusiasm even, might be associated with such a project which would lead it triumphantly through any necessary repetitions.

This is about the outline of our thoughts on the subject. Two things are requisite to bring it fairly out. First, let us expound and discuss the design with our people before the Conferences. Introduce it into the Quarterly Conferences, not for formal action, but for preparatory conversation. State there the sufferings of our beloved fathers, and ask the question whether we, preachers and people, shall at once and forever put an end to their afflictions? We have altogether mistaken our people if they will not respond warmly to the design. Secondly, let the Presiding Elders fix up some capable brethren, men skilled in financial figures, who may prepare the data for the measure before the Conference meets, so that there need not be hurry and imperfection in its details during the session.

Finally, we think that some such arrangement, adopted with the deliberation and determination we propose, would form an epoch in our history. It will be a glorious day for our cause when it can be said that no Methodist preacher in these Conferences suffers any more from a deficient support. It will give a new impulse to all our interests. Our ministers are virtually the agents of all those interests; the agent must be sustained if his work is to be sustained. Some of our Conferences have adopted plans similar to this, but they have not been successful. They find difficulties at first. Push forward the people's zeal, and sooner or later God's blessing and the people's zeal will establish it.

## NECESSITOUS CASES.

We had just written the last word in the preceding article when we opened the following letter—

DEAR BRO. STEVENS.—Yesterday I presented the subject of the necessitous cases before the congregation in this place in a short sermon in the forenoon, telling the people to go home and lay the subject before the Lord, and in the afternoon I should ask them to give me fifteen dollars, the amount assessed upon this society. The afternoon came—the boxes were passed round, and on counting we found we had taken up between sixteen and seventeen dollars. There are, probably, but few societies in this Conference more oppressed with pecuniary burdens than this. By the way, I heard last week that a brother in a neighboring city presented the subject before his congregation and asked for twenty-five dollars, and the people very readily contributed forty. I mention these things that others may see how easy the thing may be done, that they may be provoked to love and good works.

## PROVIDENCE CONFERENCE.

Now we doubt not that similar results would follow generally if the object is rightly presented—rightly presented we say, for much depends upon that. We feel half disposed to throw out the suggestion that our large hearted lay brethren should call a grand convention of New England Methodists, and project the whole business themselves. They esteem their pastors and know that they are self-sacrificing and in many instances suffering men, and we believe if they should undertake this really noble design they would accomplish it.

## OLD LEIGHT STREET CHURCH.

The Leight Street Methodist Church in Baltimore is one of the antiquities of Methodism; it has recently been renovated. The Baltimore correspondent of the Western Christian Advocate says that:

After undergoing sundry repairs, to accommodate it to the style of modern improvements, was reopened on the 29th inst. Bishop Jones preached in the morning, and Dr. Holgerson at night. As might have been expected, the discourse gave general satisfaction. The repairs, I have been informed, cost \$2,300—\$1,200 of which had to be encountered upon the reopening occasion. Before the evening services closed collections and subscriptions covered the whole amount. A great change has been made in the old sanctuary. The pulpit, altar, and seats are all new, and admirably arranged; the floor has been elevated several feet, the walls and ceiling beautifully frescoed, the entrance by a handsome vestibule. In fact, friends from a distance will scarcely recognize in "the mother of us all," so symmetrically proportioned as she now is, the acquaintance of former years. We have a congregation to worship within her walls for generations to come.

## A CORRECTION.

Bro. RAND.—Please stop my paper on the receipt of this. I will pay you the balance due at Conference. My reasons are these: 1. I understand, that though the Boston Western Association have been paid for their outlay in establishing the paper, both principal and interest, yet that they are yearly paid a sum equal to the interest of their original outlay. This, if so, is injustice to overstate. 2. If this is so, the Herald has every week proclaimed a falsehood, not to say a lie, in saying "the Association publish it solely for the benefit of our Church, without receiving any fee, or reward whatever, for their services." If you will assure me on the acknowledgment of the receipt of this, that the first is a slander, and the quotation from the Herald is true and not a falsehood, you may send it if you like. If not, stop it. Yours Respectfully, H. T. JONES.

We publish the above for the sake of appeasing a few remarks. Our Bro. Jones says he "understands," &c.; of course he means that he has been informed of the alleged facts. There has evidently been an adversary at work in this matter, and we inform our good brother (not for the sake of keeping his name, for we can spare that if he wishes us) that his informant has told him "a falsehood, not to say lie." There is not a word of truth in the imputation, not a word direct or indirect; it is sheerly and utterly false—false as it is dangerous in view of the liberal exertions of the brethren alluded to, for the support of the organ and interests of our common Methodism. It is one of those mean and contemptible machinations by which a certain class of troublemakers in Israel seek to undermine or counterwork the more responsible men or measures of the church; troublemakers that every good man among us who loves our common cause should seek out, ferret out and bring to reprobation, or brand them as reprobate adversaries of our godly brotherhood. The brethren who compose the Association are among the oldest and most efficient members of the church in Boston, men of the purest character, under whose auspices our churches here have arisen. They started the Herald for the public good, under the sanction of the Conference in New England, (when these Conferences were but one or two), they assumed the whole pecuniary responsibility (and those who know any thing of such publications know it is a serious one) of the project when it was yet untried; in the day of the church's trial, when the subscription list could not sustain the publication, they did not shrink, but borrowed money on their own responsibility, to carry it on. Its subsequent success has relieved them of this liability; but they have not received a cent of remuneration for their trouble from the beginning to this day, except a gratuitous copy of the paper. Meanwhile they have managed the paper with as strict care and thorough economy as the history of any other sheet in the land can present. They have paid off all its debts, made dividends to the Conference, repeatedly improved and enlarged it, and at last reduced its terms to those of any other paper of its character in New England. They deserve honor from all these Conferences, for they have acquitted themselves like men in the great responsibility which the church has reposed in their hands. We speak these strong words in respect to them, not merely because we know them well, and know that they merit them, but because that we do abhor from our hearts the plottings and unscrupulous intermeddlings by which false-hearted men would injure important public interests, for the sake of their personal jealousy and spleen.

And now, having said thus much, we must whisper to our Bro. Jones, and all others entertaining any similar suspicions, that it seems hardly right on hearsay to assume that any good and tried brethren, whose names are as prominent as his in the church, are so unworthy as to be so unscrupulous. For our own sakes, we certainly do not deem it very complimentary that our brother should think it probable that we have "every week proclaimed a falsehood, not to say a lie." To do that we should want a much higher salary than we now receive, or than old Mammon himself could give.

## THE LIBERIA COLONY.

The papers say that it was stated by Mr. Clay, in his recent address at the meeting of the Colonization Society at Washington, that the Colony at Liberia will effect the purchase of the line of sea-coast for which they have been negotiating with the natives for sometime past. Mr. Gurney, the great Quaker banker of London, and a gentleman of Cincinnati, having each contributed \$5000 for this purpose; this will ensure the breaking up of the worst slave factories in Africa. The Liberia Colony is fast attracting the attention of the civilized world. As a means of breaking up the slave trade of the Western coast of Africa, its advantages are unquestionable.

A new sentiment is we believe growing up in the American States towards the Colonization Society. When that institution presented itself, indirectly at least, to the South as an antagonist of abolitionism, and as furnishing protection to slaveholders by removing free negroes from their vicinity, it was justly reprobated by the North as an obstacle to the cause of emancipation; but now that the latter cause has become generally predominant, and the Society seems disposed to keep within its legitimate sphere, aiming only at the colonization of Africa by voluntary emigration, and the suppression of the slave trade, we are glad to see such abolitionists as Gurney helping it, and hope it will have the hearty though vigilant patronage of the friends of the African.

## SLAVERY IN THE DISTRICT.

The Governor of Ohio uses plain and uncompromising language on the subject of slavery. He says: "I would invite your attention to the subject of the slave trade in the District of Columbia. That there should be even tolerated at, or near the Capital of this boasted Free Republic, a system of traffic in human flesh and blood—a system so revolting that it cannot be permitted within the borders of the slave States themselves—is a blot and a stigma upon our national escutcheon, and ought forthwith to be wiped out. I would therefore respectfully request resolutions requesting our delegation to use their exertions and influence to have the slave trade in the District of Columbia immediately abolished."

## BIBLICAL INSTITUTE.

This institution begins its term to-day—though some of its students will be detained away sometime yet by their schools. The Institute has attained a strong hold on the confidence of our people; its Faculty is efficient and most laborious; its discipline and instructions thoroughly Methodist, and its noble band of young men a rich promise to our Zion. We would bespeak the prayers of the church for it, and would exhort our young preachers, whose circumstances will admit, to flock to its consecrated walls; they will meet there not only good teachers but the Holy Spirit sent down from heaven.

## RIGHTLY SAID.

We remarked lately that our statement in Congress should cease to cover before the Southern menaces of disunion, and demand that they cease to disturb the national councils. An indignant repulsion of these bragging menaces would soon silence them. We are glad to notice that one of our New England representatives has spoken out on the subject in the right tones. Governor Cleveland, of Connecticut, thus addressed the patriotic nullifiers:—"We of the North shall exhibit no passion on this subject; but we have rights—the cause of liberty has claims upon us, and asking but what is clearly right, and coolly determining what that is, the North will be as firm and immovable in maintaining it as are the foundations of the hills upon which we live. We love and cherish the Union, and the South as a part of the Union. Our fathers fought together the fights of the Revolution under the command of their great Southern captain, and together triumphed. We are enjoying the fruits of that triumph. What is the apology for this exhibition of bitter sectional feelings?—What does the South ask of the North? That we shall forget that we are free-men—the representatives of freedom? That we should yield our opinions, our principles to their dictation? This cannot be. Republican government rests upon the will of the people, expressed by majorities. Our differences must be decided upon this principle. We of the North desire a calm, candid discussion of the matters in dispute between us. We shall make no threats, and shall not be disturbed by any that may be made by others. The people of the North love liberty, and wish it secured to earth's suffering millions; and so far as it may be in their power, they will secure it to them, regardless of threats here or elsewhere." That is in the true New England spirit, and if echoed by the representatives of the North generally, we should soon cease to be troubled by the ridiculous cowardice of Southern demagogues.

## DEATH OF WESLEY.

Sartain's engraving of the death of Wesley has come to hand. In noticing the English plate lately, with deserved commendation we referred to the general disparagement of Sartain's engraving by the press. So emphatic indeed was this disparagement that it looked suspicious to us; we therefore declined pronouncing our opinion till we should see the condemned copy. Now that it lays before us we are prepared in all frankness to risk our opinion most decidedly in its favor. We pronounce it a good production, the merits of which would not have been questioned had there been no competing influences against it. The head of Wesley—the chief point of objection by the critics—instead of resembling Voltaire's as alleged, is, we substantiatingly say, more congruous to the whole scene represented than that of the original picture. Its expression is serene and saintly. The English plate is larger, and in most respects better. Mr. Sartain's is a copy on a diminished scale and designed for a cheaper price. But taking it at what it pretends to be, it will commend itself to all correct judges as an excellent reproduction of an excellent work. This is our candid opinion. We have no motive whatever for any partiality in the case. Both engravings are superb—the English as a larger and more finished production we commend to such as can afford its higher price; the American we commend to all who would have an excellent edition of the same scene on a smaller scale and at a cheaper rate. There is room enough in the market for both, and mutual disparagement is not requisite for the success of either. Sartain's plate is not published by Ball, Philadelphia, at \$2.50, with 40 per cent discount to agents.

## THE WESLEYAN AGITATION.

One of the most painful examples of sectarian cupidity ever exhibited, is seen in the avidity with which some of the dissenting denominations of England and the Calvinists in this country encourage the agitation which is now tearing the Wesleyan Connection in England. Their temples are open to the agitators, their leading men are occupying the platform at their public meetings, and their clergy and people are holding with accounts the march of the desecration. Calvinistic papers in this country publish the most exaggerated accounts of the disturbances; if the Papal Church itself were the scene of these tumults, they could hardly exult more heartily at the sight. This is the treatment they award to a sister church, which, according to all impartial authorities, has done more than any of them in the evangelization of the age, and whose labors among the heathen have brought to Christ more souls than all of them put together, according to the showing of their own tables. Alas for such a spirit; worldlings despise it, infidels laugh at it, and the spirits of the pit exult at it. But such policy cannot last long; it is already reeling in England, and will continue to reel, not only against the agitators, but the sectarian bigotry which leads others to co-operate with them.

## CALVINISTS AND METHODISTS.

The *Calvinistic Journal*, published at Concord, N. H., reported last week the absurd misrepresentation of the relative standing of the Methodists and other sects in England, which appeared sometime ago in the *Christian Intelligencer*; a misrepresentation that has been amply corrected since its first publication, by unquestionable English authorities, in the *New York Commercial* and other papers. It is an extravagantly false throughout. Why is it that our "Orthodox" papers, so called, seize on everything of the kind to disparage their Methodist brethren? They do so wantonly and incessantly, and we say unhesitatingly, they do it without provocation; for our papers certainly do not imitate their heartless example. In this day of fraternal pretences these things are intolerable. Notwithstanding the flagrant misrepresentation of the *Intelligencer* has been utterly refuted by English authorities in several American papers, religious and secular, not one of the Calvinistic papers which copied it, has so far as we have seen, referred to the correction. The fact is becoming more and more painfully manifest, that whatever individual instances of Christian courtesy Methodists may meet among Calvinists, as a church we are still considered by them as an intolerable body of heretics. We regret it, but it must so we have a right to demand one thing at least—we demand fairness on the part of our opponents. Let us not be cajoled by fraternal professions to-day, and refused the respect demanded by common courtesy to-morrow. If our Calvinistic brethren wish to recognize us as Christian kindred, our hands are extended and open to grasp theirs in unadmissioned fidelity; if they think us reprobates, let them stand aloof from us as they ought. We will pursue our course without their favor, till we meet them in that world where we hope to convince them that we deserve it.

## GOOD NEWS.

The *Montpelier Messenger* says:—"In several portions of this State, and in that portion of the Troy Conference within the bounds of this State, the societies are now enjoying precious seasons of revival. The academies at Newbury, West Point, and Springfield—where so many of the youth are receiving an intellectual training—are respectively sharers in these gracious manifestations."

An active and influential committee has just been organized in Paris to co-operate with the League of Brotherhood in disseminating the principles of peace throughout the world. The following gentlemen, among others, have given in their names as members: M. Victor Hugo, M. Cormenin (Councillor of State), the Abbé Deguerry, and M. Zeigler. Arrangements have been made for this committee to dine together every month (a custom with such committees in France), when the business of the association will be arranged and conducted. M. de Lamartine, who takes a lively interest in the movement, has suggested the formation of corresponding committees in many of the larger towns in France as possible, and this will be carried into effect as soon as possible. The first operation that will be undertaken is the publication of a monthly "Olive Leaf," containing short articles and paragraphs, showing the iniquity, waste, and folly of war, and developing in as popular a form as possible the spirit of peace and brotherhood. These "Olive Leaves" are forwarded by post every month to the editors of nearly 1,000 continental newspapers, with a request that they will insert in their journals such articles as they may approve. By continually feeding the press in this way, a vast body of striking and valuable information will be scattered over Europe, familiarizing the people with the peace question as an active vital movement, and creating a strong public sentiment against the war system throughout the civilized and Christian world. These "Olive Leaves" are also to be extensively distributed among the *ouvriers* of Paris and other large towns.

## DISSOLUTION OF THE UNION.

The editor of the Nashville (Tenn.) Banner, in publishing so much of the recent admirable message of Gov. Crittenden, of Kentucky, as relates to the excitement which Mr. Calhoun and other Southern politicians have raised about the Union, and the proposed Territories, accompanies it with the strongest possible expressions of commendation, and says in conclusion:—"We do not speak without our host, when we say, should that time ever come (may Heaven avert the dreadful evil hour) when this Union will be placed in jeopardy, Tennessee, too, side by side with Kentucky, 'will stand by and abide by the Union to the last.'"

This is patriotically said; and all men who speak otherwise in the North or South, should be branded as traitors to the highest obligations of patriotism, and recreants to the old honor of the country. It is one of the saddest indications of those perverted times, that eminent statesmen are allowed to hold up their heads among us after uttering the shout of disunion. Surely the primitive spirit of the country is dying out. The Hartford Conventionists were condemned to political death for their opinions; what ought to be the fate of men who, for the sake of the infamous evil of slavery, demand the overthrow of their country? If we properly appreciated the Union, such men would be consigned to unextinguishable reprobation.

## Correspondence.

## NOTES BY THE WAY.

Rhinbeck.—The Garrison Family.—An Autograph Letter of John Wesley.—Modern Improvements.—Fine Plains Circuit, N. Y. Conference.—Subscriptions and Donations to Biblical Institute Library.

DEAR BRO. STEVENS.—With your permission I would be glad to communicate through the Herald, to the friends of the Biblical Institute some account of my institution. You will permit me also to note a few things by the way, which I trust will be interesting to your readers.

My first visit was to Rhinbeck, N. Y. Conference. Rhinbeck will be remembered among Methodists as the residence of that veteran among our earliest ministers, Rev. Freeborn Garrettson. His excellent wife, Mrs. Catharine Garrettson, died in July last, at the advanced age of 96 years. Her praise is in the mouths of all that know her. Especially is she remembered by the many weary itinerants who have found rest from their toils in her hospitable mansion. These kind offices are now performed in all their simplicity and beauty by the intelligent and pious daughter, Miss Mary Garrettson. She put into my hands for perusal five autograph letters of Rev. John Wesley. They were written to Rev. Freeborn Garrettson under date of Dublin, June 26, 1785, London, Sept. 30, 1786, Maclesfield, July 16, 1787, another dated Chester, 1789, and the last is dated London, Feb. 3, 1790. Each of these letters except the last may be found published in Dr. Bangs' Life of Garrettson. This I do not remember to have seen in print. It was written only about one year previous to Mr. Wesley's death, in the 87th year of his age. The handwriting is generally legible, though it is the irregular, trembling hand of an aged man. Your readers will be happy to see it in print—

London, Feb. 3, 1790.

MY DEAR BROTHER.—Two or three weeks ago I had the pleasure of a letter from you, dated Aug. 23, 1790, giving me a comfortable account of the swift and extensive progress of the work of God in America. You likewise informed me you had written an account of your life, and that it would be sent to me. I have been expecting that it would be sent to me from that day ever since, but have not as yet received it. I am not certain that these are the exact words, the manuscript here is quite illegible, and death is not far behind. While we live let us work our Lord's word. Let us consider his time, he will give us our full reward.

Your affectionate friend and brother,

J. W. WESLEY.

Other autograph letters of the worthies of Methodism, Miss Garrettson has in her collection which greatly interested me, as several of Dr. Coke, one of Dr. Adam Clarke, Mr. Benson, and one of Mr. Richard Watson. But you admonish me, I must not spend too much time on these matters. Suffice it then to say that this gallery of autographs of wise and good men, both of Europe and America, afforded me a gratification worth going hundreds of miles to enjoy.

We must not omit to mention that we had the privilege of worshipping with the Methodists of Rhinbeck on the Sabbath after our arrival, both morning and evening. Families were seated together, and the music was aided and enlivened by the tones of a seraphine. We were glad to see these "modern improvements," and glad also to learn that the fathers who had worshipped here in the days of Garrettson were not offended. Let us keep to the rule, "In essentials unity, in non essentials liberty, in all things charity."

After a few days of pleasant sojourn, I left this people with many kind wishes for the prosperity of the Biblical Institute, and about 26 dollars of subscriptions and cash for our Library. Among the subscribers I may mention the names of Rev. Stephen Schuyler, Miss Mary Garrettson and Freeborn Garrettson, Esq. Our next visit was to Fine Plains Circuit, now under the pastoral charge of Rev. T. Ellis, who has greatly endeared himself to his people by his faithful ministrations and his fine social qualities. Here in 1846-7 we passed the happiest year of our itinerant life. "Much people" during the year "was added to the Lord." Of course we had many pleasant greetings. But the Biblical Institute must not be forgotten; when the brethren and sisters were made acquainted with the principal object of my visit they not only subscribed liberally, but gave us collections in the churches. We received upwards of 30 dollars in cash and subscriptions. I ought to mention the names of Bro. Milton Smith and Col. Silas Harris as having contributed largely to this subscription. As my sheet is about full I will reserve the rest for another letter or two.

Yours truly, STEPHEN M. VAIL.

Concord, N. H.

## ALBANY CORRESPONDENCE.

An hour in the State Geological Rooms.—Prof. Lindsey.—Rev. J. Lindsey.—Illustrations and Antiquarian Remains from the battle field of "Ben's Heights"—Bullies—Guineas and other coin.—Death of Gen. Frazer.

Yesterday Prof. Lindsey, of the Wesleyan University, preached before our Hulse Street Church. They were excellent discourses, sound practical and spiritual, and listened to with deep solemnity, and I trust fruitful attention. May the seed sown by the man of God fall upon good ground! I regret to learn that his venerable parent is indisposed this winter, but rejoice with his family and friends in the prospect of his convalescence. Long may this old and faithful sentinel upon the walls of our Jerusalem be spared at his post!

The Prof. and myself spent an hour or two of delightful and profitable time this morning in the State Geological Rooms. If he can find leisure, he may sketch something of this splendid "State Cabinet and Natural History." His tastes, like those of his father, tend this way. Here are quadrupeds, birds, reptiles, fishes, insects, plants, (horsetails) minerals, geological specimens, and fossils, all scientifically arranged, and in the most perfect preservation. What a hold for the naturalist! Here he may wonder, and study and admire, amidst the productions of wood, hill and dale, and streams, from Canada to the Atlantic.

In this Cabinet, the State of New York is forming also a collection of "Historical and Antiquarian" remains. It is already rich, interesting and "RAKE," as the mystics of the Wesleyan University would say, and especially in aboriginal curiosities. Recently, a valuable donation has been made to this collection by Mr. S. G. Edly, Stillwater, New York. It consists of numerous articles found or dug up on the celebrated battle ground at "Ben's Heights." This early, patriotic and hard-fought contest took place Oct. 7, 1777—almost three quarters of a century ago. Here are some of its evidences—arrow-heads, muskets and cannon balls, soldiers' buttons, &c. &c. The small bullets are iron or lead, and some of the latter flattened in their course of destruction to the size of a shilling, and all more or less corroded. Here is a shell; many of these with other cannon balls, were taken among the trophies of war, and boat loads shipped to Albany. The following spring one batteau, heavily loaded, sank on her way, at Stillwater Village, a short distance above the Falls; and many of these shells were dug from the bed of the river during a period of low water the past summer. Let us look at this card of buttons. There are five of them, and were evidently from the uniforms worn by the "XX" regiment of Gen. Burgoyne's army, which body was engaged in the bloody conflict of Sept. 19, 1777, at "Freeman's Cottage," Ben's Heights. This was Hamilton's Brigade; the 20th, 9th, 21st and 62nd regiments were also in that desperate fight, and buttons, with a large pocket knife, belt buckle, pewter spoon, a stick of healing salve and some human bones, were ploughed up within the British entrenchments in the month of October last.

Twelve guineas, 2 half joes and three Spanish mill quarters, (about \$80), were also ploughed up on the same spot. Of these pistarenos now lies before me. It was coined in "1721," Philipps V. D. G. King of Spain, and upon the reverse "Hispaniada Rex 1721," with the royal arms. This coin is now preserved in a little glass case, with a piece of a soldier's blanket, which was dug up with some human bones near Lord Balcanra's camp, seventy-one years after his owner had doubtless fallen asleep in death. Lord

B. was another of Burgoyne's commanding officers in the revolutionary struggle.

I shall notice one more curiosity—a piece of the plank upon which the brave Gen. Frazer died. This gallant officer was mortally wounded in the action on Oct. 7, 1777, by a rifle ball from Col. Morgan's company, about two miles west of the Hudson. From the field he was carried to the "Smith House," at that moment used for a British hospital, where he expired about 8 o'clock the next morning. By his own request, he was buried in the great redbud on the hill, at 6 o'clock on the evening of the 8th. The Smith House was situated six miles north of Stillwater, on the Whitehall turnpike, and was taken down in 1844, when this plank, upon which Gen. Frazer died a soldier's death, was preserved by the owner for the antiquarian of his country. A piece of it now enriches the Historical and Antiquarian Collection of the State of New York. G. P. D.

## METHODIST PRESS.

South Western Conferences.—Statistics.—Wesleyan Missionary Meetings.—Dr. Achilli.—Ladies in Colleges.

The Southern Christian Advocate, contains an interesting letter from Bishop Capers, from Louisiana. He refers to the condition of the South Western Conferences and says—

The Conference sessions from Kentucky, hither, including Kentucky, Louisville, Tennessee, Memphis, and Mississippi, have been pleasant in the main, though, as in other quarters, we have in these also causes of humiliation and "searchings of heart." It is now certain that there is a melancholy deficiency of preachers throughout the connection. There is not one Conference fully supplied. Even Tennessee, after furnishing so many transfers for so long a time to Alabama, Mississippi, and Arkansas, has grown poor, has become nearly destitute, and with eighteen supernumeraries hanging to their spurs, cannot supply her own circuits fully. Surely if we have before us, we will now begin in good earnest to pray the Lord of the harvest to send forth more laborers into his harvest. When Tennessee is deficient of preachers, and Kentucky is deficient, what is to become of Louisiana, Arkansas and Texas?

He speaks as follows of the prosperity of these Conferences—

Notwithstanding this deficiency of preachers there have been frequent revivals, and there is an increase of labor. In Kentucky the net increase is eight hundred and forty whites, and three hundred and nine colored; in Louisiana increase sixty-four whites, with a decrease of eight hundred and seven colored; Tennessee increase three hundred and sixty-five whites, and hundred and thirty colored; Memphis increase two thousand and forty-five whites, and three hundred and thirty colored; Mississippi increase eight hundred and ninety whites, and seven hundred and thirty colored. Making an aggregate in these five Conferences of four thousand two hundred and four whites, and eight hundred and thirty-two colored members. The sums of money contributed for missions during the year in these Conferences, as reported by the preachers, amount to twenty-two thousand six hundred and ninety-two dollars.

The Christian Guardian, (Canada) says that

The last three or four Nos. of the *Watchman* furnish the most gratifying intelligence in relation to the Missionary Anniversaries, being held throughout the work in England. Notwithstanding the unparalleled efforts made by Messrs. Dunn and Griffiths to damage the Missionary cause; notwithstanding for months the unceasing cry has been, "Stop the supplies," the people with a noble enthusiasm rally around the Missionary cause and pour in their gifts with an unprecedented liberality. Almost in every instance the collections at the various anniversary have been largely in advance of the previous year, sometimes advancing at the rate of one, two and even three hundred per cent. No stronger evidence can be demanded than this. Who states that the Wesleyan mission in regard to Missionary operations. No matter what agencies the enemy of all righteousness may employ, all will prove ineffectual in turning Methodists aside from their duty in this matter while they retain their reason and their religion. Should they ever fall and become abandoned of God, then, and not till then, will they abandon the perishing heathen. The cause of the heathen is the cause of Methodism, of Christianity, of God.

The Christian Advocate and Journal contains a letter from Paris, in which the writer says:

Your readers will be glad to hear that the falsehood of the accusations of immorality directed against Doctor Achilli is now acknowledged. The British Consul at Rome has caused an article to be taken at Viterbo, where his crime was said to have been committed, which has terminated in his complete justification. It remains now to be seen whether the French Government will stand to their professions, that, during their occupancy, they would not touch the property of the church, and their religion. Should they ever fall and become abandoned of God, then, and not till then, will they abandon the perishing heathen. The cause of the heathen is the cause of Methodism, of Christianity, of God.

The Northern Advocate contains a letter from the lady of Prof. Seager, in favor of admitting females to the new Methodist College of Western New York. The editor says—

Mrs. Seager was, for a long time, Preceptress of the Seminary at Lima—institution much larger than some colleges, and but little, if at all inferior in the course of instruction which it affords. If, in such a Seminary, the association of the youth of both sexes is not injurious to the inference that it would not be injurious in a college is perhaps, unavoidable. That collegiate education is not needed by women, will probably be alleged by some; they would not favor any religious persecution. It appears that the new French commander, Baraguey d'Hilliers, is not to be bamboozled, and the tone of the friends of the Papacy is lowered a little. They do not cry so loud. No concession is possible! We shall see.

The Western Christian Advocate, speaks of increasing revivals in the West; it says—

The intelligence from various sections of our work is of the most cheering and encouraging nature. The church in many places seems to be arousing from her lethargy, and sinners are converted. The edification of believers, we are also inclined to think, is characteristic of the work now in progress. Increased attention is paid to the privileges of the Christian, and many are seeking to be so filled with the spirit of Christ, that they shall feel that he is made unto them, "wisdom, and righteousness, and sanctification, and redemption."

## THE CHURCHES.

Prosperity at West Springfield.—Good Signs at West Waterville.—Waldoboro' Circuit.

We continue to receive good news from the churches. The time of refreshing seems to have returned again. The following encouraging word is from Bro. D. Ames, West Springfield, Me.—

I must not omit to inform you of the state of religion in West Springfield. The 23d of Dec. I baptized eleven persons by immersion, and others are waiting to be immersed or sprinkled. Most of the above were females, and nothing could equal the firmness and integrity with which they entered the churning fluid. Within the last three or four months, we have had a number of converts, and many are seeking to be so filled with the spirit of Christ, that they shall feel that he is made unto them, "wisdom, and righteousness, and sanctification, and redemption."

Bro. T. Hill, of West Waterville, writes us, Jan. 18th,

We are having revival enough on my charge to cause joy in heaven and among the saints on earth; saints are quickened, drinking deeper of the fountain of love—wanderers have come home and found bread—some sinners are praying a sin-forgiving God, while others are saying, "What shall I do to be saved?" Ride on, thou Prince of Peace, is the cry; hell is summing up its forces against the work—God is on the throne, and all is safe. Glory to God for days of Bible reformation—long may they continue. Amen.

The following word is from Bro. R. R. Richards, Waldoboro' Circuit, East Maine Conference.

We have to thank God for some revival upon this charge, both in the church and out. Some backsliders reclaimed, and twelve or fifteen converted.

Bro. M. P. Webster writes from Brookfield, Mass., Jan. 25th—







For the Herald and Journal.

## COOKSVILLE.

Far down in a valley, away from the rude  
Busy world, in nature's own sweet quietude,  
Fair Cooksville is seen;  
Like a wood-symphonic or queen,  
It reigneth alone in the wild solitude.  
"Tis like the snug nest that the summer bird weaves,  
In the dense shady thickets among the green leaves.  
When morning appears,  
The sun peepeth over the mountainous height,  
And suddenly smooths the valley with light;  
And night with its tears,  
Its pure balmy tears, and its diamond eyes,  
Comes so early it takes the whole place by surprise.  
Just look at the stream!  
How it leaps along in its devious way!  
Its slight whirling eddies forever at play!  
O does it not seem  
In its pebbly bed  
Like a silvery thread  
That linketh together the tall mountains gray?  
Bright rivulets, didst thou not murmur and fret  
When brown paper-mill as thy bosom were set?  
Say, dost thou not long, undisturbed and serene,  
To wander at will through the shady ravine,  
And say thy "adieu" to the tireless machine,  
The lofty hills hide  
With their towering pride  
The deep lovely dell;  
But do they not shield  
The bower and the field  
When storms wildly swell?

Fair Cooksville! sweet nook of the mountains! how blest  
In thy vale might the world-weary wanderer rest;  
The great book of nature spread open before him,  
The meadows like landing lovingly o'er him;  
O, who at the sorrows of life would repine,  
Were his earthly asylum as peaceful as thine?

Helen, Conn.

## MAN! THOU SHALT NEVER DIE.

O, listen, man!  
A voice within us speaks the startling word,  
"MAN, THOU SHALT NEVER DIE!" Celestial voices  
Hymn it around us, according lamps,  
By angel fingers touched when the mild stars  
Of morning sang together, sound forth still  
The song of our great immortality;  
O, listen, ye spirits! drink it in  
From all the air! 'Tis in the gentle moonlight;  
It floats in Day's setting glories; Night,  
Wrapped in her sable robe, with a silent step  
Comes to us and breathes it in our ears.

DANA.

## FAMILY CIRCLE.

THE DANDIES REBUKED.  
OR THE OLD SOUTTOUT.

I had taken a place on the top of one of the  
coaches, which runs between Edinburgh and  
Glasgow, for the purpose of commencing a  
short tour in the Highlands of Scotland. As  
we rattled along Princess street, I had leisure  
to survey my fellow-travellers. Immediately  
opposite to me sat two dandies of the first order,  
dressed in white great-coats and Belcher hand-  
kerchiefs, and each with a cigar in his mouth,  
which puffed away with a marvellous complacency.  
Besides me sat a modest and comely  
young woman in a widow's dress, with an infant  
about nine months old in her arms. The  
appearance of this youthful mourner and her  
baby indicated that they belonged to the lower  
class of society; and though the dandies occa-  
sionally cast a rude glance at the mother, the  
look of calm and settled sorrow which she in-  
variably at such times cast upon her child seemed  
to touch even them, and to disarm their  
coarseness. On the other side of the widow  
sat a young gentleman of plain, yet prepossess-  
ing exterior, who seemed especially to attract  
the notice of the dandies. His suit was not  
absolutely threadbare, but it had evidently en-  
dured more than one season, and I could per-  
ceive many contemptuous looks thrown upon it  
by the gentlemen in the Belcher handkerchiefs.  
The young gentleman carried a small portman-  
teau in his hand—small, indeed, that it could  
possibly have contained more than a change of  
linen. This article also appeared to arrest the  
eyes of the sprigs of fashion opposite, whose  
wardrobes, in all probability, were more volu-  
minous; whether they were paid for or not  
might be another question.

The coach having stopped at the village of  
Corstorphine, for the purpose of taking up an  
inside passenger, the guard observing that the  
young gentleman carried his portmanteau in his  
hand, asked leave to put it into the boot, to  
which he immediately assented. "Put it fairly  
into the centre, guard," said one of the dandies.  
"Why so, Tom?" inquired his companion.  
"It may capsize the coach," rejoined the first,  
a sally at which both indulged in a burst of  
laughter; but of which the owner of the port-  
manteau, though the blood mounted slightly  
into his cheek, took no notice whatever.

While we were changing horses at the little  
town of Uphall, an aged beggar approached,  
and held out his hat for alms. The dandies  
looked at him with scorn. I gave him a few  
half pence; and the young widow, poor as she  
seemed, was about to do the same, when the  
young gentleman in the suit of the dandies  
gentle on her arm, and dropped a half-crown  
into the beggar's hat, made a sign for him to  
depart. The dandies looked at each other.  
"Showing off, Jack," said the one. "Ay, ay,  
successful at our last benefit, you know, rejoined  
the other, and both again burst into a horse-  
laugh. At this allusion to his supposed profes-  
sion, the blood again mounted into the young  
gentleman's cheek, but it was only for a moment,  
and he continued silent.

We had not left Uphall many miles behind  
us, when the wind began to rise, and the gather-  
ing clouds indicated an approaching shower.  
The dandies began to prepare their umbrellas;  
and the young gentleman in the suit of the  
dandies, and the young widow, and perceiving  
that she was but indifferently provided against  
a change of weather, inquired of the guard if  
the coach was full inside. Being answered in  
the affirmative, he addressed the mourner in a  
tone of sympathy; told her there was every  
appearance of a smart shower; expressed his  
regret that she could not be taken into the  
coach; and concluded by offering her the use of  
his cloak. "It will protect you so far," said he,  
"and at all events, it will protect the baby."  
The widow thanked him in a modest and re-  
spectful manner, and said that she should be  
glad to have the cloak, if he would not suffer  
from the want of it himself. He assured her  
that he should not, being accustomed to all  
kinds of weather. "His suit won't spoil,"  
said one of the dandies, in a voice of affected  
tenderness, "and besides, my dear, the cloak  
will hold you very warm." The widow blushed;  
and the young gentleman turning quickly round,  
addressed the speaker in a tone of dignity which  
I shall never forget. "I am not naturally  
quarrelsome, sir; but yet it is quite possible  
you may provoke me too far." Both the exqui-  
sites immediately turned as pale as death;  
shrank in spite of themselves into their natural  
insignificance; and they scarcely opened their  
lips, even to each other, during the remainder of  
the journey.

In the meantime, the young gentleman with  
the same politeness and delicacy, as if he had  
been assisting a lady of quality with her shawl,

proceeded to wrap the widow and her baby in  
his cloak. He had hardly accomplished this  
when a smart shower of rain, mingled with hail,  
commenced. Being myself provided with a  
cloak, the cape of which was sufficiently large  
to envelope and protect my head, I offered the  
young gentleman my umbrella, which he readily  
accepted, but held it, as I remarked, in a man-  
ner better calculated to defend the widow than  
himself.

When we reached West Craig's Inn, the  
second stage from Edinburgh, the rain had  
ceased; and the young gentleman, politely re-  
turning me the umbrella, began to relieve the  
widow of his dripping cloak, which he shook  
over the side of the coach, and afterwards hung  
it on the railing of the coach, then turning to the  
widow, he inquired if she would take any re-  
freshment; and upon her answering in the nega-  
tive, he proceeded to enter into conversation  
with her as follows:

"Do you travel far on this road, ma'am?"  
"About sixteen miles farther, sir. I leave  
the coach six miles on the other side of Airdrie."  
"Do your friends dwell thereabouts?"  
"Yes, sir, they do. Indeed, I am on the  
way home to my father's house."  
"Yes, sir," said the poor young woman, rais-  
ing her handkerchief to her eyes, and sobbing  
audibly, "I am returning to him a disconsolate  
widow, after a short absence of two years."  
"Is your father in good circumstances?"  
"He will never suffer me or my baby to want,  
sir, while he has strength to labor for us; but  
he is himself in poverty—a day laborer on the  
estate of the Earl of H—"

At the mention of this nobleman's name, the  
young gentleman colored a little, but it was  
evident that his emotion was not of an unplea-  
sant nature. "What is your father's name?"  
said he.

"James Anderson, sir,"  
"And his residence?"  
"Blinkbonny."  
"Well, I trust, that though desolate so far  
as this world is concerned, you know something  
of Him who is the Father of the fatherless and  
the judge of the widow. If so, your Maker is  
your husband, and the Lord of Hosts is his  
name."

"Oh! yes, sir, I bless God, that through a  
pious parent's care, I know something of the  
power of Divine grace, and the consolations of  
the Gospel. My husband, too, though but a  
tradesman, was a man who feared God above  
many."

"The remembrance of that must tend much  
to alleviate your sorrow."  
"It does, indeed, sir, at times; but at other  
times I am ready to sink. My father's poverty  
and advancing age, my baby's helplessness and  
my own delicate health, are frequently too much  
for my feeble faith."

"Trust in God, and he will provide for you,  
be assured he will."

By this time the coach was again in motion,  
and though the conversation continued for some  
time, the noise of the wheels prevented me from  
hearing it distinctly. I could see the dandies,  
however, exchange expressive looks with one  
another; and at one time, the more forward of  
the two whispered something to his companion,  
in which the words, "Methodist Parson," alone  
were audible.

At Airdrie nothing particular occurred; when  
we got about half-way between that town and  
Glasgow, we arrived at a cross road, where the  
widow expressed a wish to be set down. The  
young gentleman, therefore, desired the driver  
to stop, and springing himself from the coach,  
took the infant from her arms, and then, along  
with the guard, assisted her to descend. "May  
God reward you," she said, as he returned the  
baby to her, "for your kindness to the widow  
and the fatherless this day."

"And may he bless you," replied he, "with  
all spiritual consolation in Christ Jesus!"  
So saying, he slipped something into her  
hand; the widow opened it instinctively; I  
saw two sovereigns glitter on her palm; she  
dropped a tear upon the money, and turned  
round to thank her benefactor; but he had al-  
ready resumed his seat upon the coach. She  
cast toward him an eloquent and grateful look;  
pressed her infant convulsively to her bosom,  
and walked hurriedly away.

No other passenger wishing to alight at the  
same place, we were soon again in a rapid mo-  
tion towards the great emporium of the West  
of Scotland. Not a word was spoken. The  
young gentleman sat with his arms crossed upon  
his breast; and, if I might judge by the expres-  
sion of his fine countenance, was evidently re-  
volving some scheme of benevolence in his  
mind. The dandies regarded him with blank  
amazement. They also had seen the gold in  
the poor widow's hand, and seemed to think  
that he was more under a shabby suitout  
than their "puppy brains" could easily con-  
ceive. That in this they were right, was speedily  
made manifest.

When we had entered Glasgow, and were  
approaching the Buck's Head, the inn at which  
our conveyance was to stop, an open traveling  
carriage, drawn by four beautiful horses, drove  
up in an opposite direction. The elegance of  
this equipage made the dandies spring to their  
feet. "What beautiful greys!" cried the one,  
"I wonder who they can belong to?" "He is  
a happy fellow, any how," replied the other;  
"I would give half of Yorkshire to call him  
mine." The stage-coach and the traveling  
carriage stopped at the Buck's Head at the same  
moment, and a footman in laced liveries, spring-  
ing down from behind the latter, looked first  
inside and then at the top of the former, when  
he lifted his hat with a smile of respectful recog-  
nition.

"Are all well at the castle, Robert?" inquired  
the young gentleman in the suitout.

"All well, my Lord," replied the footman.

At the sound of that monosyllable, the faces  
of the equisites became visibly elongated; but,  
without taking the smallest notice of them or  
of their confusion, the nobleman politely wish-  
ed me good morning; and descending from the  
coach, caused the footman to place his cloak  
and despatch portmanteau in the carriage. He  
then stepped into it himself, and the footman  
getting up behind, the coachman touched the  
leader very slightly with his whip, and the  
equipage and its noble owner were soon out of  
sight.

"Pray, what nobleman is that?" said one of  
the dandies to the landlord, as we entered the  
inn.  
"The Earl of H—, sir," replied the land-  
lord; "one of the best men, as well as one of  
the richest, in Scotland."  
"The Earl of H—?" repeated the dandy,  
turning to his companion, "what asses we have  
been! there's an end to all chance of being  
allowed to shoot on his estate."  
"O! yes, we may burn our letters of intro-  
duction when we please," rejoined his compan-  
ion; and silent and crest-fallen, both walked  
up stairs to their apartments.

## A MATHEMATICIAN'S IDEA OF HONOR.

A graduate of Cambridge gave another  
lie, and a challenge followed. The mathemati-  
cian tutor of this college, the late Mr. V—,  
heard of the dispute, and sent for the youth, who  
told him he had fought. "Why," said the  
mathematician, "He gave me the lie." "Very  
well, let him prove it; if he proves it, you do  
lie; and if he does not prove it, he lies. Why  
should you shoot one another? Let him prove  
it."

## CHILDREN.

## LAST WISHES OF A CHILD.

The following beautiful little poem was written by  
James T. Fields, for the Boston Book for 1850—

"All the hedges are in bloom,  
And the warm West wind is blowing—  
Let me go where flowers are growing!  
Look! my cheek is thin and pale,  
And my pulse is very low,  
Ere my night begins to fall,  
Mother dear, you'll let me go!  
Was not that the robin's song?  
Piping through the casement wide?  
I shall not be listening long,  
Take me to the meadow-side—  
Bear me to the willow-brook—  
Let me hear the merry mill—  
On the orchard I must look,  
Ere my beating heart is still.  
Faint and fainter grows my breath—  
Bear me quickly down the lane:  
Mother dear, this chill of death—  
I shall never speak again!"  
Still the hedges are in bloom,  
And the warm West wind is blowing;  
Still we sit in silent gloom—  
O'er her grave the grass is growing.

## SHORT FIRESIDE STORY ABOUT HONESTY.

One evening, a poor man and his son, a little  
boy, sat by the way side, near the gate of an  
old town in Germany. The father took a loaf  
of bread, which he had bought in the town, and  
broke it, and gave the half to his boy.  
"Not so, father," said the boy; "I shall not  
eat until after you. You have been working all  
day, for small wages, to support me; and  
you must be very hungry; I shall wait till you  
are done."

"You speak kindly, my son," replied the  
pleased father; your love to me does me more  
good than my food, and those eyes of yours re-  
mind me of your dear mother who has left us,  
who told you to love me as she used to do; and  
indeed, my boy, you have been a great strength  
and comfort to me; but now that I have eaten  
the first morsel to please you, it is your turn  
now to eat."

"Thank you, father; but break this piece in  
two, and take a little more; you see the loaf is  
not large, and you require much more than I  
do."

"I shall divide the loaf for you, my boy;  
but eat it I shall not; I have abundance; and  
yet I thank God for his great goodness in giv-  
ing us food, and in giving us what is better still,  
cheerful and contented hearts. He who gave  
us the living bread from heaven, to nourish our  
immortal souls, how shall he not give us all  
other food which is necessary to support our  
mortal bodies?"

The father and son thanked God, and then  
began to cut the loaf in pieces, to begin their  
frugal meal. But as they cut one portion of the  
loaf, there fell out several large pieces of gold,  
of great value. The little boy gave a shout of  
joy, and springing forward to grasp the unex-  
pected treasure, when he was pulled back by his  
father.

"My son, my son!" he cried, "do not touch  
that money; it is not ours."  
"But whose is it, father, if it is not ours?"  
"I know not, as yet, to whom it belongs;  
but, probably, it was put there by the baker,  
through some mistake. We must inquire.  
Run."

"But, father," interrupted the boy, "you are  
poor and needy, and you have bought the loaf,  
and then the baker may tell a lie, and say,  
'I will not listen to you, my boy; I bought  
the loaf, but I did not buy the gold in it.' The  
baker sold it to me in ignorance, I shall not  
be so dishonest as to take advantage of him; I  
remember him who told us to do to others as  
we would have others do to us. The baker may  
possibly cheat us; I am poor, but that is no  
sin. If we share the poverty of Jesus, God's  
own Son, O! let us share, also, his trust, and  
his goodness in God. We may never be rich,  
but we may always be honest. We may die of  
starvation; but God's will be done, should we  
die in doing it. Yes, my boy, trust God, and  
walk in his ways, and you shall never be put to  
shame. Now, run to the baker, and bring him  
here; and I shall watch the gold until he  
comes."

So the boy ran for the baker.  
"Brother workman," said the old man, "you  
have made some mistake, and almost lost your  
money," and he showed the baker the gold, and  
told him how it had been found. "Is it mine?"  
asked the father, "if it is, take it away."  
"My father, baker, is very poor, and—"  
"Silence, my child; put me not to shame by  
thy complaints. I am glad we have saved this  
man from losing his money."

The baker had been gazing alternately on the  
honest father and the eager boy, and the gold  
which lay glittering on the green turf.  
"Thou art, indeed, an honest fellow," said  
the baker; "and my neighbor David, the flax  
dresser, spoke the truth, when he said, thou  
wert the honestest man in the town. Now, I  
shall tell thee about the gold. A stranger came  
to my shop three days ago, and gave me that  
loaf, and told me to sell it cheaply, or give it  
away to the honestest poor man whom I knew  
in the city. I told David to send thee to me as  
a customer this morning; as thou wouldst not  
take the loaf, I sold it to thee, as thou knowest,  
for the last penny in thy purse, and the loaf  
with all its treasures—indeed, and God grant  
thee a blessing with it!"

The poor father bent his head to the ground,  
while tears fell from his eyes. His boy ran and  
put his arm about his neck, and said:  
"I shall always love you, my father, trust  
God, and do what is right; for I am sure it will  
never put us to shame."—Edinburgh Christian  
Magazine.

## EBENEZER ELLIOT.

The last verses of Mr. Elliot, dictated while  
on his death-bed, run as follows:—

SOLO.  
Thy notes, sweet Robin, soft as dew,  
Heard soon or late, are dear to me;  
To music I could bid adieu,  
But not to thee.

When from my eyes this life's thread  
Has past away, no more to be;  
Then, Autumn's primrose, Robin's song,  
Return to me.

These lines were written at the request of the  
poet's daughters, to suit the tune of "Tis time  
his heart should be unmoved."—Sheffield In-  
dependent.

## ANSWER

To the Charade in the Herald of Jan. 16th.  
The double of you, sir, amounts but to w—  
May that vulgar distemper, the tick, never trouble you;  
The article of it is a brief preposition;  
No and hath the circle,—a plain proposition;  
The moon when full, both an O much resemble,  
And in sounding the r, let the tongue slightly tremble:  
From these, rightly ranged, it is easy to render  
The phrase, in the sketch about Saul, "Witch of Endor."  
Boston, Jan. 18, 1850.

OUTRIP.

## LADIES.

For the Herald and Journal.

## MRS. HANNAH RICHARDS.

Died in New Bedford, Dec. 25, 1849, Mrs.  
Hannah Richards, consort of the Rev. William  
H. Richards, of the Providence Conference, aged  
27 years. She was the daughter of Elisha  
Wheeler, Esq., of Concord, Mass. In 1835 she  
was converted to God in Sudbury, under the  
ministry of Rev. L. Boyden, and joined the  
church in that place. She made up her mind to  
be a Bible Christian—not to vacillate with the  
times, but to do her duty and leave the event  
with God.

Her Rules of holy living, and private diary,  
found after her decease, show plainly that noth-  
ing short of full salvation could satisfy the ve-  
hement desires of her soul. She was married to  
Br. R., Oct. 5, 1841, and with fervent prayer  
applied herself to the duties of her office. When  
relieved from other duties, she prayed much for  
special objects. An hour for herself, an hour  
for her friends, an hour for missions, &c. She  
prayed and spoke in meetings, and her powerful  
appeals reached the hearts of sinners, and num-  
bers were brought to God through her means.  
Industry and economy marked her course, and  
no murmurs were heard, only a regret that they  
had not wherewith to aid the various charities of  
the day.

The itinerancy was her element, as it afford-  
ed an ample field for various efforts to honor  
God and benefit souls; and she declared almost  
with her dying breath, that if she had a thou-  
sand lives, she should like to devote them all to  
the living and the dead. She exhorted her husband  
never to cease to preach the glorious Gospel—a  
free and full salvation.

The hand of disease was laid upon her, and a  
wasting consumption in 18 months brought her  
to the grave. As a daughter, sister, wife, and  
the mother of three lovely children, she had  
strong ties to sunder; but as a Christian, she  
committed them all to God, and with her eye  
upon the prize, she victoriously triumphed in  
the Rock of her salvation. With her last ef-  
forts she wrote her dying charge to her brothers  
and sisters, which I will transcribe as a noble  
testimony of the efficacy of dying grace.

"My Dear Brothers and Sisters:—Many  
have been the happy hours that we have spent  
around the family hearth, but those scenes are  
now past. I shall no more behold your faces in  
this world. The hand of disease is fastened  
upon my mortal frame, and soon it will be said  
upon my funeral pile. I want you to have my  
dying testimony, as you have had my living, as  
to the excellency and power of that religion  
which I have for eleven years professed to enjoy.  
It is now my only dependence. I can now look  
forward to the time of my departure, with as  
much composure as if I was going to take a  
short journey. My work is done. I have given  
up my husband, my children, my parents, and  
you, my brothers and sisters. I am going a  
little before you, and shall be waiting to wel-  
come you when you shall enter the portals of  
eternal rest. But shall I meet you all there?

"Are you all on the way? My dear brothers,  
my heart yearns over you, and again I urge you  
not to neglect your souls' salvation. Put it not  
off to a sick bed. Be assured it is no time to  
make a preparation. Praying for the blessing  
of God to rest upon you, I must bid you fare-  
well."  
HANNAH RICHARDS.

She suffered greatly during her sickness, es-  
pecially towards the close of life; but she was  
patient and resigned. It has rarely been my  
lot to visit a dying saint, who had so fully com-  
mitted all into the hands of the Lord, and re-  
joiced to wait the will of the Lord, even in the  
furnace of affliction. Her joys increased with  
the approach of death. She said, "I rejoice  
that I am so near my eternal home. I would  
not change my situation with the healthiest per-  
son on earth—I have heard before that death  
was dying grace, but now I know it;" she  
could only whisper, and yet delighted to talk  
of dying love. The last time I visited her, she  
seemed all ready to depart, and when I bade her  
farewell for the last time in this world, a heav-  
ily smile lighted up, as she whispered about  
meeting in a better one, where all is glory. Ex-  
pressions like the following would be uttered  
with delight: "O the blood of Jesus cleanse  
from all sin. O that precious blood! To-day  
my mind has been as clear as the daylight; I  
have had wonderful manifestations of the glory  
of God." A little before she died, her husband  
asked her if her prospect for heaven was bright?

She said yes, and fell asleep in Jesus. Her  
remains were carried to her native town, where  
a discourse was delivered by Rev. G. W. Frost,  
upon "Set this house in order, for thou shalt  
die, and not live," which she had selected for  
the occasion. May we now labor so, that we  
may obtain the same glorious victory.  
New Bedford, Jan. 16. A. KENT.

## BIOGRAPHICAL.

Died in this city, Dec. 23, 1849, Sister  
BETHTIA ATWOOD, wife of Bro. Elisha Atwood,  
Dec. 24, 1849, aged 11 months. She was born in  
Wellfleet, Mass., in the year 1848. She expe-  
rienced religion when 17 years of age, at a pro-  
tracted meeting in W—, and four years subse-  
quent united with the church. She was mar-  
ried in 1822, and has always lived in the fear  
of the Lord. Sister Atwood was an excellent  
wife and mother, and her family deeply felt  
her loss. Her death was sudden, but she was  
ready, and found how blessed it is to die in  
the Lord, and rest from the toils of life. Her  
memory is blessed, as is the memory of the just.  
Boston, Jan. 19. J. D. BRIDGE.

Mrs. ALMIRA B. HARRIMAN, wife of Jona-  
than Harriman, Esq., died in Bucksport, Me.,  
Dec. 24, 1849, aged 42 years. Sister Harri-  
man was for many years a consistent member of  
the M. E. Church, and a devoted wife and  
mother. She possessed a benevolent heart,  
which expressed itself in acts to relieve the dis-  
tressed, and especially to save the inebriate from  
the drunkard's death. The association of which  
she was a member has suffered a great loss, for  
her example was praiseworthy. As a wife, she  
was kind and provident; as a neighbor, gener-  
ally esteemed. May God sanctify the loss to  
all interested.  
Bucksport, Me., Jan. 16. D. HIGGINS.

Died in Marlboro', N. H., Dec. 17, 1849,  
MARY E., wife of Merrill MASON, and daugh-  
ter of Abner and Betsey Russell, aged 26 years.  
Sister Mason experienced religion seven years  
since, but lost her evidence by neglect of duty,  
which she very seriously lamented on her sick  
bed. She said to me, "I am ill prepared for  
my affliction; I have made many promises to  
God, but have broken them." At another time  
she said, "I once knew that my sins were for-  
given, and if I could but enjoy the evidence  
now I should be the happiest person living." She  
sought this carefully with tears, and before  
death she obtained the witness, and was made  
happy in God. She said to her father, "I shall  
soon be with my blessed Jesus; I shall soon  
sing with bright angels in heaven." Soon after  
this the wheel of life stood still.  
S. S. DUDLEY.

Marlboro', N. H., Jan. 16.

The death of THOMAS WATSON, who expired  
in East Boston, in the 55th year of his age,  
has excited unusual sympathy and regret. As  
a citizen, he was always solicitous for his coun-  
try's welfare, unambitious of public distinction;  
as a man scrupulously honest and exact in his  
dealings, attentive to business, and distinguish-  
ed for perseverance in whatever he undertook,  
so long as he considered it useful and attain-  
able; as a Christian, he was devout and regular  
in his attendance at church, and his councils  
and admonitions were for the benefit of his fel-  
low man. Shrinking from observation, modest  
in his aspirations, content to be overlooked  
rather than seeking notice, his fine, noble char-  
acter made its way solely by its own force and  
weight. The disease (diarrhea) which caused  
his death was of few days' continuance; and  
during a considerable portion of the time, pro-  
duced a great deal of bodily suffering; yet so  
long as his mental faculties were preserved, he  
acquiesced in it as the deserved chastisement of  
his heavenly Father, of whose love he felt well  
assured.  
H. J. BELL.

THOMAS STREET.

WILLIAM T. MOTLEY died in Charleston,  
S. C., Dec. 16th, aged 18 years. The deceased  
was the youngest son of Wm. W. and Mary  
Motley, of this city. He went South about the  
first of Oct., having been engaged as a clerk in  
the service of W. H. Beach, Esq., of Charle-  
stown. He died suddenly, after a sickness of  
three or four days. For some time previous  
to his death, his mind appears to have been led  
to the consideration of serious things. He be-  
came a teacher in the Sabbath School, and his  
letters to his friends gave evidence that his  
mind was unusually impressed with a sense of  
his religious duties. When taken sick, he  
earnestly sought the pardoning favor of God.  
To his pastor and Christian friends he distinctly  
expressed his confidence in the mercy of God.  
He said that he felt Jesus to be his Saviour,  
was happy in his love, and had no fears of death.  
His remains were brought to this city. His  
is a solemn warning to the young with whom he  
has formerly associated. We commend the re-  
latives, in view of this sudden and melancholy  
bereavement, to the prayers of God's people;  
and especially would we bespeak sympathy and  
prayer for the father, who on account of ill  
health is spending the winter in New York,  
hoping to derive benefit from a warmer climate.  
Boston, Jan. 22. L. CROWELL.

Died in Chesterfield, N. H., Nov. 12th, Miss  
LUCY HILL, aged 16 years. Her sickness was  
very sudden and unexpected; of short duration,  
attended with much suffering. It commenced  
with bleeding from the lungs, when, after a few  
weeks, consumption, that hideous devourer, ter-  
minated her earthly career, without being able  
to extort the least murmur or complaint from  
the dying sufferer.

Sister PHEBE HILL, wife of Harvey Hill,  
died Dec. 24th, aged 37 years. Sister H. has  
been a prey to disease and suffering for many  
years; but, by the grace of God, she was en-  
abled to suffer patiently and die a conqueror.  
Death had no terrors for her; she entered the  
grave as a pleasant retreat, like all the blessed  
dead who die in the Lord. She has left a com-  
panion with a number of children and friends  
to mourn her departure. May the Lord bless  
and overrule these heavy afflictions for their  
greatest good.

Sister LUCRETIA ROBERTSON, of this town,  
also died Nov. 24th, of consumption, aged 24  
years. Her religious experience was such as to  
prepare her fully for the conflict. When the  
time of her departure drew near, she expressed  
herself as feeling deeply anxious for the sal-  
vation of the young people of this place, and re-  
quested that they might be informed of her dy-  
ing admonition. She earnestly exhorted her  
friends to meet her in heaven. And then, after  
a long period of declining health, of sickness  
and suffering, resigned and peaceful, strong in  
the faith of Christ, she fell asleep.  
A. S. TENNEY.

Chesterfield, N. H., Jan. 15.

Died in Hampden, Me., Sept. 22, Mrs. ME-  
TABLE SPARROW, aged 81 years. This moth-  
er in Israel was a worthy member of our church  
for about 40 years. She was a devoted Chris-  
tian—her end was peace.

Died in Hampden, Me., Mrs. NANCY B.  
HOPKINS, wife of Capt. Wm. F. Hopkins, aged  
26 years. Sister H. was converted to God in  
1837, under the labors of the Rev. A. P. Hill-  
man, then stationed in Orrington. Much might  
be said of her departed sister, but it is enough  
to remark that she was an intelligent, pious,  
and useful member of our church, and a kind  
and devoted wife; indeed, all the relations of  
life were sustained with honor to herself and to  
the circle in which she moved. Her death was  
victorious.

Died in Hampden, Me., Dec. 26, Bro. R.  
SANBORN EMERSON, in the 35th year of his  
age. For about 10 years Bro. E. was a faith-  
ful and efficient member of the church in this  
place; he was no ordinary Christian—full of  
faith and the Holy Ghost. He lived, and in  
glorious triumph he fell asleep in Jesus.

Died in Hampden, Me., Dec. 20, Mr. MICAH  
SHEKMAN, aged 43 years. This dear brother  
was converted in Provincetown, Mass., about  
eight years ago, under the labors of the Rev.  
Alfred Sargent. He died very suddenly, but  
he was a good man. His death is a heavy  
blow to his family and to the church. His re-  
ward is on high; he rests in peace.

Died in Hampden, Me., Dec. 27, Mr. NA-  
THANIEL EMERSON, aged